AN

ALMANACK

Designed for the Uſe of the People of

ENGLAND,

OR

The SON OF MAN reckoning with MAN upon an high Account Day, *viz.*

The LAST DAY,		DAY of JUDGMENT,
LETTER DAY,		and
LORD'S DAY,		DAY of DOOM.

The ITRODUCTION.

By Woman and an Apple Mankind fell.
By Woman's Son yet all again grew well.

ADAM who was the firſt man that God created into the world, he was likewiſe the firſt that overthrew it; hewas king of all the earth, and depoſed from his crown; Paradiſe was his palace from whence he was driven; Eden his garden, and from that he was beaten. The beaſts of the earth, the fiſhes of the ſea, and the birds of the air were all made to ſerve him: he gave them names, and left his own. The pretty birds never ſung tunes as when he firſt heard them; but after his fall, they did not ſing but mourned.

A woman cauſed all this our woe; the woman was ſeduced by a ſerpent, man by the woman, and both are ſerpents to him; yet for all this God took pity of man's wickedneſs; for as the firſt Adam brought mankind to a bar, ſo the ſecond Adam brought a reprieve. Adam ruined all, and Chriſt reſtored all. The devil would then have ſeized on the world, but God Almighty ſnatched it from him, and took it into his own hands.

Adam's weakneſs begat ſin, and ſin brought forth death, and death damnation.

The trumpet blows, the dead ariſe,
A dreadful day to thoſe who dies.

FOR the trial of Adam's treaſon, a ſeſſion will be called that day dreadful, the Judge terrible, the jury ſevere, the evidence impartial, the cryer of the court as thunder, the indictment fearful as lightning, wretched ſouls the priſoners, and all nations that ever have been, now is, or ſhall be, are all concerned. Oh! what a day will this be? A day of terror, and a day of triumph; a day of confuſion to the wicked; a day of comfort to the godly; a day of rejoicing to the ſheep and lambs; and a day of howling to the wolves and goats.

This day will be the laſt day, for no more days ſhall ever be; there muſt not be another ſun, nor any other moon, or any more ſtars; all the lights of heaven will be put out, and yet a greater light be ſeen than ever mortal eyes beheld.

The courts of kings, the palaces of noblemen, the manors of lords, the banqueting houſes of rich men, the full barns of farmers, the cottages of huſbandmen, and the ſtalls under which beggars lie, will be as one, and all come to nothing on this day.

All the King's upon earth, all nations under thoſe kings, all thoſe ſlaves that have been trod upon by thoſe nations, ſhall be called on this day to an open trial; death then ſhall ſee an end of her reign, the grave will then be ſatisfied; nothing muſt remain then but time, and that time muſt wait upon eternity.

On that day the Lord himſelf ſhall deſcend from heaven with a mighty ſhout and an arch-angel ſhall come with great power and majeſty, and he ſhall ſound a trumpet whoſe ſound ſhall be heard over all the parts of the earth, and with his trumpet ſhall ſummon all nations, and all ſorts of people, to come to the general judgment.

Who ſhall appeal from this ſummons? who ſhall be able to avoid this judgment? what heart will not then tremble and quake at the terrible ſound of his voice which ſhall take from death all her ſpoils, and force her to reſtore and pay back again whatſoever ſhe hath taken from the world: all that are living ſhall be changed, all that are dead ſhall be alive. The prophets and the patriarchs, the apoſtles and evangeliſts, the martyrs and virgins, ſhall there ſtand all in white. The graves ſhall open, and deliver their bodies; theſe bodies ſhall reſume their own ſouls, and appear together. The ſea ſhall give an account of thoſe whom ſhe hath drowned; the fire, of thoſe whom its flames have conſumed; whom the ſwords of tyrants, the ſeas, axes, and wheels of hangmen have mangled and cut to pieces, ſhall at this day have every limb put into its right place, and every joint and bone ſet together; for on a white throwne one ſhall ſit, from whoſe face heaven and earth ſhall fly away, and their place ſhall no more be found, both great and ſmall. The book ſhall be opened, which is the book of life, and the dead ſhall be judged of thoſe things which are written in this book, according to their works. The ſea ſhall give up her dead, death and hell theirs; and death and hell ſhall be caſt into a lake of fire, which is the ſecond.

This day is called the laſt day, becauſe it is the very end of all days, the end of the world, the conſummation of weeks, months, and years, no day ſhall ever again be ſet down in any calendar.

It is called the day of anger, or the Lord's day; for now he will be avenged of his enemy. The Lord's day, becauſe all other days have been the days of men, in which they have reviled, rejected, and done what they would themſelves in contempt of God; but on this day God will puniſh ſuch as have abuſed his goodneſs, and reward ſuch as have ſet forth his glory.

The

The Signs before the Day.

When it ſhall be none knows, yet it muſt come:
And theſe are ſigns foretell the day of doom.

OF that day and hour knoweth no man, no not the angels that are in heaven, neither the ſon himſelf, ſave the father. Watch therefore, for it is uncertain whether the maſter of the Houſe (being gone into a ſtrange country) will came at even or midnight, at the cock-crowing, or at the dawning.

Howbeit, certain ſigns ſhall go before this day, by which ſign (as by the evening men judge of the following morning) we may prognoſticate not only of the nearneſs of the time, but of the terrors which will accompany it.

St Matthew ſays before the coming of this day, there ſhall be great wars and troubles in the kingdom, and there ſhall be great earthquakes in many places, and peſtilence and famine, and terrible things in the air, and other great ſigns and wonders. St Luke ſays, there ſhall be falſe Chriſts, wars, ſedition, hunger, plagues, famine, prophets betrayed by their own parents, brethren friendly and ſome ſhall be put to death.

Theſe are the trumpets the purſuivants, van couriers, and heralds which go before and make way for the judge to come, and then the great day of aſſize drawing nearer and nearer, will alſo appear other meſſengers, far more dreadful, far more terrible; for thus ſaith the Lord by Ezekiel, I will cauſe the ſtars of heaven to be darkened on thee, and I will cover the ſun with a cloud, and the moon ſhall not ſhew forth her light and I will cauſe all the lights of heaven to mourn and I will ſend darkneſs over the land.

The Coming of the Judge.

THESE warnings, and theſe dreadful embaſſies being ſent before hand, at length the judge himſelf approaches, before whom goes an univerſal fire, which ſhall burn and conſume to aſhes all the glory of the World. The fire ſhall be to the wicked a beginning of their pains, and to the good an introduction to their glory.

Oh! (ſays Malachi) who may abide the day of the Lord's coming? and who ſhall endure when he appeareth? for he is like a purging fire, and like fuller's ſoap. The day cometh that ſhall burn as an oven and all the proud, yea, and them that do wickedly, ſhall be as ſtubble; and the day that cometh ſhall burn them up and leave them neither root nor branch.

The prophet Joel ſtrikes on the ſame ſtring, and it ſounds this horrid muſic, a fire devoureth before him, and behind him a flame burneth up; the earth ſhall ſhake, the ſun and moon be darkned, and the ſtars withdraw their ſhining. This day of the Lord is great, and very terrible, and who can abide it.

The

The prophets muſter up their forces together, to expreſs the glory and fears that will attend on this general coming into the field; and Zephania for his part ſets down this much, that it is a day of wrath, a day of trouble and heavineſs, a day of clouds and tempeſtuous ſtorms, a day of the trumpets, and alarm againſt the ſtrong cities, and againſt the high towers.

When the prophets have cloſed up their tunes, liſten how an evangeliſt ſings up the ſame note. As the lightning that cometh out of the Eaſt and ſhineth into the Weſt ſo ſhall the coming of the ſon of man be; the ſun ſhall be darkened and then ſhall all the kindreds of the earth mourn; and they ſhall ſee the ſon of man coming in the clouds with power and great glory: and he ſhall ſend his angels, and they gather therefore the elect from the four winds, and from the one end of the heavens to the other.

St Mark, St Luke, and St John, bear their parts in the ſame leſſon, all of them concluding, That except the Lord ſhould ſhorten thoſe days none ſhall be ſaved.

Chriſt therefore will come in glory like a king; in triumph like a conqueror; in terror, like a judge; in mildneſs like a father; in chearfulneſs as a huſband, in wonder like a ſaviour. He is the king of the whole world, all nations bow at his feet, the conqueror of death and hell: death where is thy ſting; grave where is thy victory: what judge ever rode ſuch a circuit? now the living and the dead muſt be arraigned before him. What father can be more pitiful; for as he beats us, he hugs us; he weeps when he puniſhes. The church is his wife, how tender is he over her; yet how often has ſhe gone aſtray, and made her face deformed in thy ſight: but who can ſtand up in greater wonder than he, that in the one hand holds heaven, and earth in the other; what countenance can ſtrike beholders into love, aſtoniſhment or admiration, but his whoſe voice only ſaves or condemns.

A Saviour! what title in all the world can be comparable to this; a Saviour! a Redeemer! The names of emperors, kings, monarchs, princes, potentates, are to thoſe but ſhadows.

The majeſtical manner of this ſupreme judge's coming is to the life ſet down by Nahum the prophet, as follows: "Our Lord ſhall come like a tempeſt and furious whirlwind; and the clouds are as the duſt of his feet: He ſhall take indignation againſt the ſea, and it ſhall wax dry, and the rivers of the earth ſhall be dried up. The little Baſhan, Carmelus, ſhall be withered; and the mount Libanus ſhall fade and fall away. The mountains ſhall quake before him, and hills ſhall melt; the earth ſhall bury in his ſight, yea, the world, and all that dwell therein. Who ſhall ſtand before thy face of indignation? And who ſhall abide the fierceneſs of thy fury? His wrath ſhall be poured out as fire, and the very rocks ſhall become dead before him. He

ſhall

ſhall come to his enemies as thorns folded one with another, and as drunkards in their drunkenneſs, they ſhall be deſtroyed as ſtubble fully dried.

The world at firſt (for ſin) was drowned, and muſt laſt on this day be burned. A deluge of water ſwallowed the one, and a flame of fire muſt devour the other; not fire alone, but fire and brimſtone; not a ſweet clear fire, but a black and noiſome one. As our ſins ſtink in God's noſtrils, ſo that fire in which our infirmities are to be tried, muſt ſtink in ours; all the world will make but one bonfire, and in the aſhes of that fire all the world muſt be taken up.

The ſun was in vigour when Chriſt was born; but when he comes at this latter day, the ſun will be in Leo, as this Almanack ſpeaks: for the lion of Judah will then roar and be heard, and renew his ſtrength: and then as an upright Judge he weighs the very thoughts, words and actions of all men. Then the ſun will be in Libra; and even but a terrible heavy balance muſt in that time be held in Chriſt's hand.

This dreadful diſſolution of the world, in which muſt periſh the earth, the heavens, the ſun, moon, ſtars and planets, all that move in the waters, or over our heads are drawn in excellent pictures, by the hand of St John in the Revelations, and in theſe curious colours: "I ſaw a mighty angel cloathed with a bright cloud, his face was like the ſun, he had a rainbow for a crown on his head; his feet were like pillars of fire, of which, one was on the ſea, and the other on the land: the Angel lifted up his arm toward Heaven, and ſware by him that liveth everlaſtingly, world without end, and from henceforth there ſhall be no more time.

The ſeſſions; the Judge ſeated; the Priſoners at the Bar, the Arraignment and Sentence.

The Judge ſits on the Bench, good men and bad are tried
The bad condemned, the good are glorified.

THE Judge being at this dreadful day of doom placed in his ſeat of Juſtice, it will be a full court, a mighty ſeſſions; never in any country or kingdom hath been held ſo great an aſſize, all the children of Adam muſt ſtand before him. All before Noah's time that were over-whelmed in the general flood, and all the nations of the world that have ever been, or ſhall be, ſhall at that day be raiſed out of their graves and receive according to their deſerts.

The Judge ſhall ſit in majeſty and glory, round about him will ſtand angels, arch-angels, and all the principalities of heaven.

Before

Before him all the ſouls of men, women and children ſhall be priſoners; and bodies ſhall riſe, but not all after one manner; for the bodies of ſuch as have done well, ſhall be fair, beautiful, and brightly ſhining as the ſun; but the bodies of thoſe who in their life time upon earth have done ill, ſhall appear ugly, ill-favoured, and very filthy to behold, in as fearful ſhapes as devils.

The guilty ſhall tremble at the ſight of the Judge, the godly ſhall rejoice; you will ſee how the Judge himſelf ſhall appear, how apparelled, and what countenance he ſhall carry: ſee then what Daniel ſaith, thus doth he deſcribe him: "I ſtood," quoth he, "attentively, and ſaw certain ſeats ſet in their places, and the ancient of years ſat down, whoſe garments are white as ſnow, and the hair of his head like the pure wool; the throne whereon he ſat was like flames of fire, and his wheels as burning fire. A river of raging fire iſſued, and came forth from before him: thouſand thouſands were attendant to ſerve him, and ten thouſand times ten thouſand ſtood before him; the judgment was ſet, and the books were opened. And I beheld this as a viſion of the night, and ſaw one coming in the clouds who ſeemed to be the ſon of man."

The ſon of man muſt be our judge, before him muſt be this arraignment; before his throne ſo built up by Daniel, muſt all be ſet; then the book muſt be opened.

At one opening of thoſe books all churchmen that have, inſtead of being faithful ſhepherds over their flocks, been wolves to devour them, ſhall hear a woe pronounced againſt them; judges that have feigned themſelves with bribes; courtiers that have flown upon the wings of pride, affection, vain glory and ambition; lawyers that have eaten up their clients; generals of armies, captains and common ſoldiers that have been drunk with blood; citizens whoſe falſe oaths and deceitful wares have, to buy lands, made away their ſouls; farmers, graziers and countrymen who have murmured ſore at plentiful years, and in dear ones have grinded the face of the poor; and laſtly the common beggars who have made ſloth and idleneſs their living, whoſe mouths have been fill'd with curſings, with profaneneſs, damnable oaths, and with blaſphemy. Thoſe and the reſt, and thouſands of others as bad as thoſe, are ſure to be in a wretched ſtate, when the righteous judge, and their own conſciences ſhall call them to a trial.

No juſtice ſhall ſit on the bench for bribes to ſpeak on any priſoner's behalf, no chancellor ſhall be allotted to plead for any man, no lords letters can be received.

They that on the earth have ſumptuous palaces and rich wardrobes full of embroidered garments, who every day are carried

carried through the ſtreets in their thundering coaches drawn by four horſes, ſhows of footmen running by them, troops of gallants fluttering before them, trains of attendants galloping after them. Thoſe ſhall at this ſeſſions ſtand ſhivering, naked, dejected, and ſtripped of their glory. Thoſe titles of high and mighty, right honourable, moſt heroical, thrice illuſtrious, thrice reverend, truly noble, true valourous, right worſhipful, &c. ſhall here be laid by, and not regarded. A cobler and a Cæſar ſhall at this bar ſtand upon equal terms for life and death about one and the ſame offence, and that is ſin; one judge muſt ſit upon both, one jury go upon both and the ſame ſentence be laid upon them at their condemnation.

What will all the idolatrous people, ſo often mentioned in the old and new teſtament, ſay when they ſhall ſee the true and living God whom they mocked and blaſphemed.

How will the jews curſe their infidelity, hardneſs of heart, and obſtinate blindneſs, when they ſhall behold the true Meſſiah, whom they reviled, ſpit at, buffetted, ſcourged, and crucified.

How will the Romans call upon their Jupiter, and four hundred ſeveral Gods, when they ſee themſelves before an omnipotent deity, and not ſo much as one of their falſe pretended ones able to help them.

How will cruel Herod, Caiphas, Amas, and Pilate, look when they ſee him ſit in judgment upon them who was by them baſely betrayed, ſold, buffetted, tormented, and condemned.

Thou traytor Judas what hell wilt thou deſperately again caſt thyſelf into to ſee thy lord and maſter ſit in glory, whom thou with a kiſs betrayed to a bloody croſs, to an ignominous, barbarous, and moſt cruel execution.

How will all the Turks and their Grand Signiors curſe their creation and rail againſt mahomet their deluding prophet, when before their eyes ſits the Father of all the holy prophets, whom they on earth have laughed at, ſcorned, derided; nay, even hated all chriſtians, becauſe they had their names from Chriſt Jeſus our Lord and Saviour.

Nay, how will chriſtians hang their heads, and cry woe to the wombs that bare them and the paps that give them ſuck. Since they have gone aſtray out of God's fold; lived licentious, ſpent their days in drunkenneſs, whoring, blaſphemy, envying their neighbours, and all ſorts of varied ſins; and have danced hand in hand with Satan. What will they ſay? Is this he whoſe precious body was nailed to the croſs, hands and feet bored, ſides pierced, whoſe mouth had vinegar and gall offered to it, with a thouſand tortures, diſgraces and diſhoners, only for us, to ſave us, to pay our debts; and yet how did we every hour again and again crucify him? Is this he in whoſe name, (for

Jeſus

Jeſus Chriſt's ſake) when no more than one poor ſingle farthing has been begged we have denied to give it, when at the ſame time our pockets have jingled both with gold and ſilver? Is this he, who when we have ſat at our tables ſurfeiting in variety of wine and gluttenous cheer, have denied our ſcraps and broken bread to thoſe who on their knees have aſked for the tender mercies of our Lord Jeſus Chriſt? O vile, miſerable, forlorn, and forgetful captives that we are.

What will remain after this and the like expoſtulations, but beating of breaſts, tearing of hair, curſing their creation, then howling, ſhrieking, terror, fear of torment before their faces, and an agony of everlaſting tortures, which are to follow, but only this the ſentence doom or judgment from the judge's mouth, and that is in two words only, i. e. venite, go ye, come ye, go ye curſed into everlaſting fire, prepared for the devil and his angels, for ever. Come ye bleſſed and dwell with me for ever.

Take heed therefore, O thou chriſtian, and beware that this great and terrible day of the Lord come not upon thee unawars; and therefore watch and pray at all times, that thou mayeſt be ready when he calls for judgment, to be one of thoſe to whom he ſhall ſay, come ye bleſſed children of my father, receive the kingdom prepared for you from the beginning of the world. Grant this we beſeech thee moſt merciful Father, through Jeſus Chriſt our great mediator and redeemer. *Amen.*

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